THE CANTICLES,

POINTED FOR CHANTING.

BY

STEPHEN ELVEY, Mus. Doc.

Organist of New and St. John's Colleges, and Organist and Choragus to the University of Oxford.

FREDERICTON, N. B.
H. A. CROPLEY, PRINTER, QUEEN STREET.
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PREFACE.

Having given some attention to the difficult subject of Chanting, I wish to make a few observations on it, with the hope of promoting the reverent and melodious pronunciation of the sacred words which we sing. And having examined several Psalters put forth by eminent musicians, I am disposed to recommend Dr. Elvey's—which I now reprint—as one of the best, if not the very best, for all who use Anglican Chants. Where none but Gregorians are used, Mr. Helmore's is the best book for the purpose. The music is simple, the Chants are all sung in unison, the compass is low, and the words and notes are all together in one small book. Further, the Chants are none of them at all secular. There is one only reason which prevents most people in this country, and has prevented me from using this book: that our choirs are mixed, and do not consist of men and boys only; and generally speaking, singers of any kind are so few and so ill-trained, that we are obliged to take all we can get of every kind. Besides which, there is an objection in some minds to Gregorian music as too severe, and a preference is felt for harmonized Chants.

Several Psalters have been put forth for Anglican Chants, one by Mr. Jane, organist of Ely—price a shilling sterling; a second by Dr. Monk and Sir F. Ouseley; and a third by Dr. Elvey, late of New College. In this last Psalter, including all the Canticles, Dr. Elvey gives some useful instructions which I think well worth consideration. The principal reason for which I prefer Dr. Elvey's notation is, that on the whole I consider it the most successful attempt to place the accented note on the accented word, which is the object to be aimed at, though not always easily attainable, because opinions sometimes vary as to what is the strongly accented word. To make my meaning clear, by instancing the *Venite*, which is commonly chanted when there is any chanting; all notation which lays a strong accent on such words as *the*, *in*, *is*, *it* and such like, instead of on the emphatic words of the sentence, is to be avoided In the *Gloria*, the words "world without end," seem to be sung variously. Certainly the accent should not be thrown on the syllable *with*, nor I think on the syllable *out*; but either on the word *end*, or it is better still in my opinion to throw the whole force at once on the words "world without end," as if they were "world-endless," and on the very vocal and easily enunciated first syllable of the word *Amen*, as Dr. Elvey has done.

One other observation I wish to lay especial stress upon. One rarely hears a singer, and still more rarely a body of singers, who

sing so as to pronounce the words well, which is really all-important; for why do musicians write, but to convey the meaning of words, except in the case of instrumental music only? And to sing David's Psalms without a word of the sense being heard, is certainly a great mistake. I speak from experience, having been present at some musical performances, when (with an exception or two) I did not hear a single syllable from the beginning to the end of the words sung. For aught I knew by ear, the language might be Arabic. This leads me to say a word on another Psalter used in several Churches—Mr. Mercer's. It would be very presumptuous in me to find fault with what has the sanction of so eminent a musician as Mr. Goss; nevertheless I think the directions of that Psalter are easily mistaken, and constantly mistaken. The circumflexes are mistaken for pauses, which they are not; and the union of several small words by hyphens is apt to lead to such a huddling of three or four words together, as utterly to obliterate the sense. For this reason I prefer Jane's or Elvey's Psalter, as the difficulty does not occur in them so strongly.

But I now proceed to quote Dr. Elvey:

After alluding to the pains he had bestowed on the work, and the difficulties arising from the various opinions even of eminent musicians on certain passages, he names the one chief obstacle to smooth and melodious chanting; that the Chant consists of an invariable number of notes, occurring precisely in the same order and time; whereas the verses in the Psalter differ from each other in the number of the words and in the accentuation of the words; nor is it always quite certain which is the strongly accented word, and this word may occur *naturally* in the unaccented portion of the Chant. He also alludes to the chief faults which we must strive to correct; First, Ascribing an unaccented word to an accented note; *e. g.*,

For the Lord is | a great | God.
My soul hangeth | upon Thee. |
Neither | the | moon by | night.

2nd, Carelessness in the recited part. A practice prevails occasionally, of gabbling over the earlier and perhaps some of the most emphatic parts of the verse, and then of making a long pause when no pause should be made, before drawling the remainder of the Chant. In this way, too much importance is given to the tune, and too little to the words. The accents of the words and the accents of the Chant should tally as much as possible.

In order to produce greater smoothness in chanting, the last accented syllable on the recitation-note should form the commencement of an imaginary bar, before the mediation and cadence. The chief object of this is to get rid of the unmeaning pause which is apt to be made before the tune of the latter part of the Chant is taken up. The recited part should be sung as nearly as may be at the same rate with the rest, and the words should be enunciated with an accent and emphasis similar to that which an intelligent reader should adopt in ordinary reading. There is no reason why the recited portion should not be as reverently sung as the termination. Let the meaning and the various accents be attended to; let commas be regarded; and let breath be taken at all the semicolons.

To these observations by Dr. Elvey I may add, that if Choirs would read distinctly together the Psalms or Canticles to be sung, and first enunciate the words distinctly in ordinary reading, marking all the emphatic words in the passage, it might assist them in singing them

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correctly and reverently. Certainly, whatever helps us in this way, enables us to fulfil the command of the Apostle, "to sing with the spirit, and with the understanding also."

Let me add, that the words or syllables printed in large letters are not to have any pause made on them, but simply to have a strong accent, without pause.

JOHN FREDERICTON.

FREDERICTON, November, 1873.

PRAYERS

FOR A CHURCH CHOIR BEFORE SERVICE.

O "Thou that inhabitest the praises of Israel," who by thy servant David hast taught us to "sing and give praise with the best member that we have," accept, we beseech Thee, our unworthy services, through Jesus Christ our Saviour. *Amen.*

Give us grace, O Lord, to behave ourselves with great reverence and humility, both of body and soul; that, coming to thy Sanctuary with clean hands and pure hearts, we may offer a service acceptable to Thee, through Christ our Lord. *Amen.*

Keep far from us, O Searcher of all hearts, vain and wandering thoughts; enable us to avoid all conceit of our own skill, jealousy of others, and carelessness in our duty; and may we ever rest content with the good and pleasant work of evermore praising Thee. *Amen.*

THE CANTICLES.

At Morning Prayer.

Venite Exultemus. PSALM XCV.

O COME let us SING | unto · the Lord: let us heartily rejoice in the | strength · of | our · sal | vation.

Let us come before his | presence · with | thanksgiving: and *shew* ourselves | glad · in | him · with | psalms.

For the **Lord** is a | great · —— | God: *and* a great | King · a | bove · all | gods.

In his hand are all the CORners | of · the | earth: and the **strength** of the | hills · is | his · —— | also.

The *sea* is his, and He | made it: and **his** hands pre | pared · the | dry · —— | land.

O come, let us *wor*ship and | fall · —— | down: and KNEEL be | fore · the | Lord · our | Maker.

For **he** is the | Lord · our | God: and we are the people of his *pas*ture, and the | sheep · —— | of · his | hand.

To-day if ye will hear his voice, HARden | not · your | hearts: as in the provocation, and as in the **day** of tempta · tion | in · the | wilderness;

When your fathers | tempt · ed | me: PROved | me, · and | saw · my | works.

Forty years long was I grieved with **this** gene | ration, · and | said: It is a people that do err in their *hearts*, for they | have · not | known · my | ways;

Unto whom I SWARE | in · my | wrath: that *they* should not | en · ter | into · my | rest.

Glory be to the Father, and | to · the | Son: and | to · the | Ho · ly | Ghost;

As it was in the beginning, is *now*, and | ever · shall | be: world without *end*. | A · —— | —— · —— | men.

Te Deum Laudamus.

We PRAISE | thee · O | God: we acKNOWledge | thee · to | be · the | Lord.

All the earth doth | wor · ship | thee: THE | Fa . ther | e · ver | lasting.

N. B.—The Capital and Italic letters are merely intended to mark accented syllables, not to indicate any pause, or taking of breath after them.

To *thee* all Angels | cry · a | loud : the *Heavens*, and | all · the | powers · there | in.

To thee CHEru | bin · and | Seraphin : CON | tin · ual | ly · do | cry.

Holy, | Ho · ly, | Holy : LORD | God · of | Sa · ba | oth :

Heaven and earth are FULL | of · the | Majesty : OF | —— · —— | thy · —— | Glory.

The glorious *com*pany | of · the | Apostles : PRAISE | —— · —— | —— · —— | thee.

The goodly *fel*lowship | of · the | Prophets : PRAISE | —— · —— | —— · —— | thee.

The NOble | army · of | martyrs : PRAISE | —— · —— | —— · —— | thee.

The holy Church throughOUT | all · the | world : DOTH ac | know · —— | —— · ledge | thee :

The Fa · —— | ther : OF an | in · fi | nite · —— | majesty :

Thine HONour | a · ble | true : AND | on · —— | —— · ly | Son ;

Also the | Ho · ly | Ghost : THE | Com · —— | —— · fort | er.

Thou art the | King · of | Glory : O | —— · —— | —— · | ——Christ.

Thou *art* the ever | last · ing | Son : OF | —— · —— | —— · the | Father.

When thou tookest upon thee to de | li · ver | man : thou **didst** not ab | hor · the | Vir · gin's | womb.

When thou hadst overCOME the | sharpness · of | death : thou didst open the **Kingdom** of | Heaven · to | all · be | lievers.

Thou sittest at the RIGHT | hand · of | God : IN the | Glo · ry | of · the | Father.

We beLIEVE that | thou · shalt | come : TO | be · —— | our · —— | Judge.

We therefore *pray* thee, | help · thy | servants : whom thou hast reDEEMed | with · thy | pre · cious | blood.

Make them to be NUMbered | with · thy | Saints : IN | glo · ry | e · ver | lasting.

O LORD, | save · thy | people : AND | bless · —— | thine · —— | heritage.

GO | —— · vern | them : AND | lift · them | up · for | ever.

DAY | by · —— | day : WE | mag · ni | fy · —— | thee.

AND we | worship · thy | name : *Ever* – | world · with | out · —— | end.

VOUCH | safe, · O | Lord: to **keep** us this | day · with | out · ——— | sin.

O *Lord*, have | mercy · up | on us: HAVE | mercy · up- | on · ——— | us.

O Lord, *let* thy mercy | lighten · up | on us: **as** our | trust · ——— | is · in | thee.

O Lord, in THEE | have · I | trusted: LET me | ne · ver | be · con | founded.

Benedicite omnia Opera.

O All ye Works of the Lord, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Angels of the Lord, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Heavens, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Waters that be above the Firmament, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O all ye powers of the Lord, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Sun, and Moon, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Stars of Heaven, BLESS | ye · the | Lord: *praise* him and | magni · fy | him · for | ever.

O ye Showers, and Dew, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Winds of God, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Fire and Heat, BLESS | ye · the | Lord: *praise* him · and | magni · fy | him · for | ever.

O ye Winter and Summer, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Dews, and Frosts, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Frost and Cold, BLESS | ye · the Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Ice and Snow, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Nights and Days, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Light and Darkness, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Lightnings, and Clouds, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O let the EARTH | bless · the | Lord: yea let it *praise* him, and | magni · fy | him · for | ever.

O ye Mountains, and Hills, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O all ye Green Things upon the Earth, BLESS | ye · the Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Wells, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Seas and Floods, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Whales, and all that move in the Waters, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O all ye Fowls of the Air, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O all ye Beasts, and Cattle, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Children of Men, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O let ISrael | bless · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Priests of the Lord, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Servants of the Lord, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye Spirits and Souls of the Righteous, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O ye holy and humble Men of heart, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

O Ananias, Azarias, and Misael, BLESS | ye · the | Lord: *praise* him, and | magni · fy | him · for | ever.

Glory be to the Father, and | to · the | Son: and | to · the | Ho · ly | Ghost.

As it was in the beginning, is *now*, and | ever · shall | be: world without *end*.– | A · —— | —— · —— | men.

Benedictus. St. Luke, i. 68.

Blessed be the LORD | God · of | Israel: for he hath *vi*sited, | and · re | deemed · his | people;

And hath raised up a *migh*ty sal | vation · for | us: in the HOUSE | of · his | ser · vant | David;

As he spake by the **mouth** of his | ho · ly | Prophets: which have BEEN | since · the | world · be | gan;

That we should be SAved | from · our | enemies: **and** from the | hands · of | all · that | hate us;

To perform the mercy *pro*mised to | our · fore | fathers: **and** to re | member · his | ho · ly | Covenant;

To perform the oath which he *sware* to our fore | fa · ther | Abraham: THAT | he · would | give · —— | us;

That we being delivered out of the HAND | of · our | *ene*mies: might SERVE | him · with | out · —— | fear;

In holiness and RIGHTeous | ness · be | fore him: ALL the | days · of | our · —— | life.

And thou, Child, shalt be called the *Pro*phet – | of · the Highest: for thou shalt go before the face of the LORD | to · pre | pare · his | ways;

To give knowledge of sal**va**tion | unto · his | people: **for** the re | mis · sion | of · their | sins,

Through the tender *mer*cy– | of · our | God: whereby the *day*-spring from on | high · hath | visit · ed | us;

To give light to them that sit in darkness, **and** in the | shadow · of | death: and to *guide* our feet | into · the | way · of | peace.

Glory be to the Father, and | to · the | Son: and | to · the | Ho · ly | Ghost;

As it was in the beginning, is *now*, and | ever · shall | be: world without *end*– | A · —— | —— · —— | men.

Jubilate Deo. PSALM C.

O be joyful in the LORD, | all · ye | lands: serve the Lord with gladness, and *come* before his | pre · sence | with · a | song.

Be ye sure that the LORD | he · is | God: it is he that hath made us, and not we ourselves; – we are his *peo*ple, and the | sheep · —— | of · his | pasture.

O go your way into his gates with thanksgiving, and *in*to his | courts · with | praise: be thankful unto him, and speak | good · —— | of · his | Name.

For the Lord is gracious, his *mer*cy is | e · ver | lasting: and his truth en*dur*eth from gene | ration · to | ge · ne | ration.

Glory be to the Father, and | to · the | Son: and | to · the | Ho · ly | Ghost;

As it was in the beginning, is *now*, and | ever · shall | be: world without *end*. – | A · —— | —— · —— | men.

At Evening Prayer.

Magnificat. St. Luke i.

My soul doth MAGni | fy · the | Lord: and my *spi*rit hath re | joiced · in | God · my | Saviour.

For HE | hath · re | garded: the | *low*liness | of · his | handmaiden.

FOR be | hold, · from | henceforth: **all** gene | rations · shall | call · me | blessed.

For he that is mighty hath | magnified | me: AND | ho · ly | is · his | Name.

And his *mer*cy is on | them · that | fear him: THROUGH | out · all | ge · ne | rations.

He hath shewed STRENGTH | wi h · his | arm: he hath scattered the proud *in* the imagin | a · tion | of · their | hearts.

He hath put down the *migh*ty– | from · their | seat: **and** hath ex | alted · the | humble · and | meek.

He hath filled the **hun**gry | with · good | things: and the RICH | he hath · sent | empty · a | way.

He remembering his mercy hath *hol*pen his | ser · vant | Israel: as he promised to our forefathers, *A*braham | and · his | seed · for | ever.

Glory be to the Father, and | to · the | Son: and | to · the | Ho · ly | Ghost;

As it was in the beginning, is *now*, and | ever · shall | be: world without *end.* – | A. —— | —— · —— | men.

Cantate Domino. Psalm xcviii.

O Sing unto the LORD a | new · —— | song: FOR | he hath · done | mar · vellous | things.

With his own right *hand*, and with his | ho · ly | arm: **hath** he | gotten · him | self · the | victory.

The Lord deCLAred | his · sal | vation: his righteousness hath he openly *shew*ed in the | sight · —— | of · the | heathen.

He hath remembered his mercy and truth *to*ward the | house · of | Israel: and all the ends of the world have **seen** the sal | vation | of · our | God.

Shew yourselves joyful unto the LORD, | all · ye | lands: *sing*, re | joice, · —— | and · give | thanks.

Praise the LORD up | on · the harp: sing to the | **harp** with a | psalm · of | thanksgiving.

With **trum**pets | also · and | shawms: O shew yourselves *joy*ful be | fore · the | Lord · the | King.

Let the sea make a noise, and ALL that | there · in | is: the round *world*, and | they · that | dwell · there | in.

Let the floods clap their hands, and let the hills be joyful to*ge*ther be | fore · the | Lord: **for** he | cometh · to | judge · the | earth.

With *right*eousness shall he | judge · the world: AND the | peo · ple | with– | equity.

Glory be to the Father, and | to · the | Son: and | to · the | Ho · ly | Ghost;

As it was in the beginning, is *now*, and | ever · shall | be: world without *end*. – | A · —— | —— · —— | men.

Nunc Dimittis. St. Luke ii. 29.

Lord, now lettest thou thy **ser**vant de | part · in | peace: AC | cord · ing | to · thy | word.

FOR mine | eyes · have | seen: THY | ——·—— | ——· sal | vation,

WHICH thou | hast · pre | pared: beFORE the | face · of | all · —— | people;

To be a LIGHT to | lighten · the | Gentiles: and to be the GLOry | of · thy | peo · ple | Israel.

Glory be to the Father, and | to · the | Son: and | to · the | Ho · ly | Ghost;

As it was in the beginning, is *now*, and | ever · shall | be: world without *end*. – | A · —— | —— · —— | men.

Deus Misereatur. Psalm lxvii.

God be *mer*ciful unto | us · and | bless us: and shew us the light of his *coun*tenance, and be | merciful | un · to | us.

That thy **way** may be | known up · on | earth: thy SA-ving | health · a | mong · all | nations.

Let the people PRAISE | thee · O | God: *yea*, let | all · the | peo · ple | praise thee.

O let the nations reJOICE | and . be | glad: for thou shalt judge the folk righteously, and *go*vern the | nations · up | on · —— | earth.

Let the people PRAISE | thee, · O | God: *yea*, let | all · the | peo · ple | praise thee.

Then shall the earth BRING | forth · her | increase: and God, even our *own* God, shall | give · —— | us · his | blessing.

GOD | shall · —— | bless us: and all the **ends** of the | world · shall | fear · —— | him.

Glory be to the Father, and | to · the | Son: and | to · the | Ho · ly | Ghost.

As it was in the beginning, is *now*, and | ever · shall | be: world without *end*. – | A · —— | —— · —— | men.

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